342 /14 cont./
592 Under these windscreens the families live, one beside the other. The space for each family amounts to three to four meters. In the center burns the fire, which is kept going day and night.
354 To the right and left of it hangs a hammock each for the man
352 and the woman (Ill. 29). In the case of larger families, the
592 hammocks are hung around the fire in a triangle and, if neces-
342 sary, one above the other. In the latter case, the chief wife always sleeps below and the man above, while the second wife and the older children, or the grandmother, lie in the hammocks
353 on the opposite side of the fire. Above and behind the hammocks
342 the implements, bows, arrows, quivers, knives, baskets, etc.,
231 are hung on the roof framework. In addition, most families
342 have a square or rectangular wooden framework set up far in the background, which is about one meter high, one-half to at most one meter long, and is provided with side walls 30 to 50 centimeters high, in which the young dogs sleep, the so-called
[174] dog-bed (Ill. 30). Whether this arrangement is indigenous or was taken over from Karaiben /Carib/ tribes some time in the past could not as yet be determined. According to a statement
[171] by the German Franciscan monk, Protasius Frikel, of Santarem, similar dog-beds are also in use among the Karaiben tribes on the Rio Trombetas (53).

53. Personal statement by P. Frikel on the occasion of the XXXI. Int. Amerik. Kongr. in São Paulo, 1954.

342 The chief's hut obviously owes its origin to the model of the
622 huts of the planters, and rubber and palm-fiber gatherers. It
[177] has a rectangular ground plan, the broad side is turned toward the courtyard, and it is also open on this side. The length is 9.70 meters, the width six meters, and the height, exactly the same as the windscreens, about six meters. In the center stand four posts five meters long, at both the front and back four smaller ones, each of which is 2.55 meters high. The small

Surára
Pakidái

/116 cont./

123 touched me all over my body, and they examined my spectacles with particular interest (557) and were very astonished at my

557. The Surára chief was so enthusiastic about my spectacles that he asked me to be sure to bring him a pair on my next visit.

blond hair and blue eyes. When I shaved, I was likewise surrounded by a circle of spectators (558). Even when I had to re-

558. Similar experiences were had by Chaffanjon among the Kunuaná (Chaffanjon, 1889, pp. 267/68), Koch-Grünberg among the Taulipang and Makuxí /Macusí/ (Koch-Grünberg, 1923a, p. 360), and Baldus among the Tapirapé (Baldus, 1956b, p. 606).

lieve myself, I was asked where I was going, and often I was joined by companions.

191 When the Surára and Pakidái see something new for the first time or if they like an object particularly well, they
521 manifest their approval by loud clickings. They love conversa-
[576] tion above all else, and even at night they go on talking for hours. They never interrupt each other, however.

593 Though the man is the head of the family, the wife is
692 regarded as his partner with equal rights, without whose advice he does not undertake anything important. If he has two or
595 more wives, the youngest usually leads a princess's existence, for which even the older ones must contribute. Mistreatment
593 of women occurs only on account of adultery and for reasons of jealousy. But if a man beats his wife or draws blood on her body with the little cutia-tooth knife, several companions of her own sex immediately hasten to her aid. They try to pin down the arms of the angry man, and one woman will attempt to seize his scrotum and squeeze it with all her might, so that

9:Grolier K-5 (1951) 1957 SQ18 Yanoama SQ 18
Waica

302 Both men and women and even the small children paint their
[386] faces and bodies with a violet-ish dye extracted from the edible berry of the manaca palm. Sometimes the dye is mixed with the red clay from the river bank. As a dye it persists well, for it often has to compete with many layers of dirt and does not
302 seem to wash off with sweat or rain. The patterns in which
531 it is used vary considerably. All-over dyeing of cheeks and forehead is common, though sometimes vertical lines are preferred, either straight or wavy. The designs are never angular and the same *motif* is rarely repeated. One freshly-painted warrior had his face, neck and chest painted all over a violet-red, while his back was painted with a series of half-inch polka dots arranged in parallel lines. Dots of this sort were also commonly used with artistic purpose on the upper and lower limbs. To heighten the contrast some used charcoal to blacken themselves.

123 Some explorers of these forests have tried to read ritual or
302 war-like significance into this painting of the body. But since we frequently found freshly-painted individuals in company with some whose paint was paling and some who were not even painted at all, I do not think this theory holds good. I believe it is no more than the expression of a desire to be beautiful, although it is true that at a later date, when the natives became menacing, they were all freshly painted.

• • •

352 The furnishing of Waïka huts is very simple and orderly, each hut containing anything from four to ten hammocks, and every inch of space being used by slinging the hammocks one
[286] above the other. Some of the hammocks are woven from
[283] threads of forest cotton dyed in ochre, which quickly fades, while others are made of thin lianas crudely knotted at their
[287] ends. We saw none of the bark hammocks which the natives invariably use on their journeys. Each hut is the centre of
592 a family unit, two families sharing the same hut only when the village is crowded.

162 In the present village of about two hundred and fifty people, which we called Platanal, only about forty were adult males.

men built his own section of the village, but in such a way that the roofs coincided and could be attached by simply extending the thatching. When completed, the village looked like a continuous, oval-shaped lean-to because of the way in which the roofs of the discrete houses were attached. Each house, however, is owned by the family that built it. Sharariwä, Kąobawä's youngest brother, helped build Kąobawä's house and shares it with him. He also shares Koamashima, Kąobawä's younger wife. Kąobawä's older wife, Bahimi, hangs her hammock adjacent to Kąobawä's most of the time, but when there are visitors and the village is crowded, she ties her hammock under his in order to be able to tend the fire during the night. Ariwari still sleeps with his mother, but will get his own hammock soon: He is nearly four years old. His parents are afraid he will fall into the fire at night and get burned, since he is still a little too young to sleep alone.[21]

Daily activities begin early in a Yąnomamö village. One can hear people chatting lazily and children crying long before it is light enough to see. Most people are waked by the cold and build up the fire just before daybreak. They usually go back to sleep, but many of them visit and talk about their plans for the day.

The entrances are all covered with dry brush so that any movement of people through them is heard all over the village. There is always a procession of people leaving the village at dawn to relieve themselves in the nearby garden, and the noise they make going in and out of the village usually awakens the others.

The village is very smoky at this time of day, since the newly stoked campfires smoulder before they leap into flames. The air is usually very still and chilly, and the ground is damp from the dew. The smoke is pleasant and seems to drive away the coolness.

Clandestine sexual liasons usually take place at this time of day, having been arranged on the previous evening. The lovers leave the village on the pretext of going to the bathroom and meet at some predetermined location. They return to the village by opposite routes.

This is also the time of day when raiders strike, so people must be cautious when they leave the village at dawn. If there is some reason to suspect raiders, they do not leave the confines of the upright log palisade that surrounds the village. They wait instead until full light and leave the village in armed groups.

By the time it is light enough to see, everybody has started preparing breakfast. This consists largely of roasted green plantains, easily prepared and steaming hot. If the family has any meat, it is taken down and shared, the children getting the best portions. Leftover meat is hung over the fire by a vine to keep the vermin off it and to preserve it.

If any of the men have made plans to hunt that day, they leave the village before it is light. Wild turkeys can be easily taken at this time of day because they roost in conspicuous places. During the dry season the *hashimo* (a kind of grouse) sing before dark and can be readily located. If any were heard the night before, the men leave at dawn to stalk them.

Tobacco chewing starts as soon as people begin stirring. Those who have fresh

[21] A child fell into a fire and burned to death in 1966—the mother had placed her hammock too close to the fire in order to keep warm, and the baby slipped from her arms while she slept. Bahimi's mother also sleeps in Kąobawä's house, but he does not have to avoid her because she is an old woman.